

at the table; and now was exhibited a scene that was felt, but cannot be described. It appeared as if the Spirit of the Lord would melt every heart in the assembly. Tears of joy and penitential sorrow, were seen to suffuse the cheeks of the fathers and the children, the aged, the middle aged, and the young. The third table was filled with the remainder of the young converts, and the middle aged professors; and at the fourth, those of the different classes, who had not found room at the previous tables, took their seats. The sacramental services were performed, principally, by the most aged fathers in the ministry; and as far as we could interpret the language of their hearts from the appearance of their countenances, it was that of good old Simeon, when he had been permitted to embrace his infant Saviour, "Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

REVIVAL OF RELIGION IN S. READING, MS. Extracts of a letter from Rev. G. F. Davis, to the Editor of the *Am. Bap. Mag.* dated Oct. 17, 1826.

The Baptist Church in South-Reading, (Massachusetts) has, in many respects, been blessed from the beginning. The present is the fourth revival since the permanent establishment of the Baptist interests A. D. 1802. Within the last eighty years the house of worship has been removed to a more eligible location; and enlarged; the Society has been greatly multiplied; and the number of members has increased to the fellowship of the Church. Seven years ago this autumn, a work of grace commenced in this town. As the fruits of that work 36 were added to the Church under my pastoral care, and thirty-one to the Congregational Church.

About the middle of last February, the omens of good were seen. There had been for a considerable length of time a revival in the West-Parish of Reading, about two miles distant, under the ministry of Rev. Jared Reed, and some of us were hoping and praying that the good work might be extended from that place to this; but God's "thoughts are not our thoughts, neither are his ways our ways." The first convert, one of our principal singers, and at the time one of our scholars, resided in the south-east extremity of this town and directly opposite to the favoured Parish in Reading.

Sinners began to be impressed, instances of conversion were multiplied; and, as the work progressed, Christians one after another awoke from their criminal slumbers, confessed their backslidings, and poured forth their fervent supplications to God, until the excitement became very general. Meetings for conference and prayer, even on the evenings of working days, were so fully attended, that we were obliged to remove from a private room, where, for two or three years we had met without being crowded, to the school-house, and from thence to the meeting-house, for the accommodation of the people. Profound solemnity pervaded our religious assemblies, and nearly all were in some measure attentive to the pungent appeals made to the conscience and the heart.

The revival has continued its delightful progress to the present hour, and we pray that it may be perpetual in its blessed operations. About 50 have been led to fix their hope in the crucified Redeemer, and to rejoice in his salvation. "But they have not all obeyed." Thirty-six only have been baptized.

The meeting of the Association was blessed of God to the promotion of the good work of grace. We had looked forward to that meeting with raised expectations, nor were these expectations disappointed. We enjoyed repeated "seasons of refreshing from the presence of the Lord." Some received impressions in connection with the Association which have since issued in hopeful conversion.

In conclusion it may not be improper to remark that this revival has been almost exclusively confined to the Baptist Society. I have been informed however that there have been six or eight instances of conversion in the other. We pray that it may reach every family and every heart in town.

A correspondent in Dorset, Vt., writes, under date of Oct. 23, as follows:—"There is an interesting revival in Mount Holly, in this state. It is under the faithful labors of Rev. Daniel Packard, who has recently baptized 73, most of them heads of families." In Hinesburg, also, under the labors of the Rev. Peter Chase, an interesting and gracious work has commenced. He baptized eight last Sabbath. In Weston, also, there is a revival just beginning." Col. Star.

RECORDER & TELEGRAPH.

BOSTON, NOVEMBER 17, 1826.

What means are best adapted to promote a genuine revival of religion?

The Spirit of God is the only effectual agent in converting sinners, in quickening saints, and thus producing revivals of religion. But this divine agent condescends to employ instruments and means, in effecting the glorious work. Christians, and especially ministers are instruments in his hand; or rather subordinate agents, whom he honors with the distinction of being workers together with him, though independent of his special blessing and power they can effect nothing. And the truth contained in the gospel is the grand means, which both he and they employ. Men may adopt a great variety of measures or modes of proceeding, in executing the trust committed to them. Still their great object in adopting them should be, to exhibit truth to the hearers, whether saints or sinners. We shall not, at present discuss the merits of different measures, except they are connected with the exhibition of truth, or with the neglect of that appointed means. We shall attempt to establish the position, that truth is the only means of effectually promoting a genuine revival; and therefore is incomparably better adapted to that purpose, than all other means that can be used.

If God the Spirit is the agent in this work; and if ministers are but servants, subordinate agents employed by him, and effecting absolutely nothing without his special aid; then we infer it is their duty to ascertain what means he woe to use and bless, and so far as their agency extends employ the same. The inquiry before us therefore, is resolved into this: What are the means which the Holy Spirit employs to promote revivals? The solution is easy. He employs the great truths of the gospel of Christ.

The scriptures afford abundant evidence to this point. "Sanctify them through thy truth; thy word is truth. Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me—Of his own will begat he us, by the word of truth.—Neither pray I for these alone, but for them also which shall believe on me through their word.—Ye are clean through the word which I have spoken unto you. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of

water, by the word; that he might present to him a glorious church." If other means are here or elsewhere mentioned, still the Bible represents them only as symbols to illustrate the truth impressively. Baptism "signifies" a truth taught in the scriptures; and the supper "sets forth Christ evidently crucified among us." The gospel is the word of life, of salvation, of reconciliation, the word of God, working effectually in them that believe. The word of God is quick and powerful, sharper than any two-edged sword, piercing, &c.—Seeing ye have purified your souls in obeying the truth through the Spirit,—being born again not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. And this is the word, which by the gospel is preached unto you.—Christ said to the unbelieving Jews, "Ye have not his word abiding in you; for whom he hath sent, him ye believe not." To his disciples he said, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." He said also to those Jews that believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

We may assume, without multiplying quotations, that the conversion of sinners in the time of the apostles, the revivals of religion which were then so numerous and powerful were effected by means of gospel truth. This they preached boldly, fully, and faithfully; from this they did not turn aside to vain jangling; they taught publicly & from house to house; & by this they had their great success, in adding thousands to the Lord and his church, of such as should be saved. So mightily grew the word of God and prevailed.

If preachers, therefore, would see the pleasure of the Lord prospering in their hands, let them preach the word. In the house of God; in the social meeting; in the family circle; in the private and personal interview; by sermon, by exhortation, by free conversation; to saints awake, to saints asleep; to secure sinners, to anxious inquiring sinners, to sinners contradicting and blaspheming; at all times and all places, and to men of all descriptions, let them preach the word. There is something in the Bible for every person, in every situation; and all scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God, the minister of the word, may be perfect, thoroughly furnished unto all good works.

(To be concluded.)

An Address on Church Music, delivered by request, in the Vestry of Haverhill Church, and in the 3d Baptist church, Oct. 7, 1826. By L. Mason.

Mr. Mason assumes, that "Church Music is a divine institution." Its office is, "to animate and enliven the feelings of devotion." There is no religion in Music; neither is there in Eloquence; but each is capable of subserving a religious purpose. Music should be made a powerful auxiliary to the faithful preacher; but when badly conducted, it is a hindrance to devotion.—But Music, as conducted in many churches, is in a degraded state, and does not produce its legitimate effects. The principal reason for this fact is that its design is forgotten, and of course it is not cultivated as a religious exercise. It is given up to those who have no feelings of piety, and they attend to it as a mere amusement; so that the music of the church is often like that of the theatre, only employed to give variety to the performances. The style of singing obliterates the solemn impressions which faithful preaching may have made; and in this service, we incur in a peculiar manner the guilt of "drawing nigh to God with our mouth, and honoring him with our lips, while our hearts are far from him."

The remedy for this deplorable state of church music is obvious. The church must take up the subject; the influence of piety must be brought to bear upon it; the object of its introduction must be understood, and Christians must cultivate music as a part of religious duty.

We pass over interesting remarks on the importance of cultivating musical talent, to the means which Mr. M. suggests for reviving church music. He would have the singing performed by a select choir, well instructed and qualified, and not by the whole congregation. The church should take the lead in forming such a choir; and the excuses so often urged for a neglect of the duty are shown to be frivolous. He would not exclude all who are not pious; but in every choir there should be a prevailing influence of piety. Every choir should have a competent leader; if possible, a pious man; at least, a man of intelligence, taste, judgment, and influence; and to him every member of the choir should be in strict subjection.—A thorough and permanent reformation must be a gradual process; children must be taught music, like reading, as an essential part of their education.—Instrumental music should strictly accompany & assist the vocal; but never overcome & drown it. Mr. M. gives a preference to the organ; but every thing depends on the character of the organist, not less than on his skill. Some valuable remarks are made on musical adaptation, and the selection of tunes; also on the importance of sacred music, as a part of the education of the ministers of the gospel.

We were much gratified by hearing this address, and are glad to see it circulated, and extending its influence in print. It relates to a subject of vast importance to the interests of religion, on which an almost unaccountable apathy extensively prevails. It contains little that will have the charm of novelty to the Christian musician, who has reflected upon the subject. We have ourselves long felt the inconvenience of the degraded state of sacred psalmody, and have long believed that the hope of reformation rests solely on the church. And we know others who entertain the same leading principles, and have acted upon them. But facts and arguments are here well laid together, and presented to the public. And this is the way to produce conviction and reformation. The subject importunately requires discussion, and we are happy to see it commenced. We hope it will be continued with spirit; and that the active friends of Zion will perceive, that this is one field of Christian enterprise well worthy of putting in requisition both talent and time, and a well directed and untiring zeal.

NEW HAMPSHIRE MISSIONARY SOCIETY.

We cannot quote the details of the Report concerning the fruit of Missionary labor; but only here and there a principle, an important fact, or a condensed account of labors.

One happy fruit produced by missionary service is, it leads people to provide the gospel for themselves; of which the past year has furnished evidence.—Rev. Mr. Rich ascended a mountain in Tuftonborough, where dwell three families, containing 19 souls; who had resided there 9 years, and had not been visited by any minister of Christ, except on one funeral occasion. He visited them, and collected them all together, and talked & preached to parents & children about two hours. One of the yearly laborers mentions the death of an aged man, a man of intelligence and distinction in the world, who had been an avowed infidel, and a noted disputant against God's holy word. But when death approached him, his unbelief failed him, his confidence in his infidel creed deserted him, and the awful realities of divine reprobation took full hold of his mind. "He became sensible that he had trusted in a refuge of lies." He confessed his guilt, bewailed his folly, and it is hoped, obtained grace even at the eleventh hour, to see that precious blood which he had hitherto despised.—Rev. Mr. Walker, at Milton, labored in the midst of sickness. In 5 months he attended 20 funerals; six of them were of young men, each leaving a widow and children. In one neighborhood, a few souls were hopelessly converted and backsliders reclaimed. Three days before this Report was rendered, the missionary himself ceased from his labors after a short illness.—In Hebron and Groton, under the preaching of Mr. Arnold, between 30 and 40 have become hopeful subjects of grace.

Mr. Thatcher gives an affecting view of the desolations of Coos county, especially of that part of it which constitutes the immense field of his labors. "Eleven towns," he says, "in this county, and adjacent to Connecticut river, including the Indian-Stream settlement, and those opposite in Vermont, have been the principal field of labors. I visited, a few weeks since, a settlement in the town of Errol, twenty miles east of Colebrook, on the Androscoggin river. This settlement consists of eleven families, three of which were destitute of the word of God; and not a professor of religion among them. They had heard preaching but once for two years; they were grateful for the present opportunity. There are considerable settlements south east of Errol, in a similar situation.—The ministry of Rev. Mr. Wilkey, of Conway, is successful to a pleasing degree. Nearly 20 had hope, in his own society; and a good degree of attention and encouragement existed at Chatham, one of the towns which he visited.—A year ago, Mr. Cushman was stationed at Springfield. In Enfield, where he preaches once a month, there has been quite a revival, and a church of 14 members gathered.—Prospects continue good at Northfield, and a work of grace was going on when the Report was given.—There was also a precious work in Raymond, under the ministry of Rev. Mr. Farnsworth. The church has just received 15, of whom 7 were young men.—In other places some apparent conversions have occurred, and much good has been effected.

The Trustees remark: "All our engagements to make annual appropriations for the assistance of feeble churches, are made with the following conditions:—viz. 1. That the same absolute need of help remain; 2. That the state of the treasury admit of the same appropriations; 3. That the ministers, supported in part by this sacred charity, continue to be sound, and faithful & useful."

The next meeting is appointed to be held at Rindge, in Sept. 1827. Rev. B. Perry is appointed to preach the missionary sermon; Rev. L. A. Spofford, his substitute.

Synod of Philadelphia.—The Narrative of the state of religion, published Oct. 26, informs us, that 496 communicants were added to the churches in the Presbytery of Philadelphia, in the year ending in May last. Yet religion is in a low and languishing condition, except in a small church at Cape May, which has been visited with a shower of grace; and to which one hundred have been added.—The Presbytery of New-Castle, never, perhaps, had more abundant cause for mourning and humiliation before God. The power of godliness appears to be almost gone. Yet one of their churches is visited in mercy.—No regular report was received from the Presbytery of Levee; but Synod learned, that there is a prospect of resuscitating several destitute congregations.—The Presbytery of Baltimore are compelled to plead the cause of Protestantism against much opposition; and the state of religion is low.—The Presbytery of Centille report, that there are excitations in many places on their borders, which have roused some among their own congregations. They have reason to believe that interperence is declining within their limits.—The churches in the Presbytery of Huntington are spread over several interior counties of Pennsylvania, and are destitute. Open vice still prevails in those regions, but appears to decline. No general revivals have been granted; but considerable additions have been made to the churches.—The same remarks apply to the Presbytery of Northumberland, which is also in the interior; except that attention to religion exists in two congregations.

The Synod lament, that a missionary spirit is not felt more powerfully and extensively by their churches, but report the formation of several new societies in aid of that cause. They recommend to their churches, to observe the first Thursday of December as day of humiliation, fasting and prayer.

The Synod of Pittsburgh, devising special means of reviving religion from its low & declining state, recommend, that ministers make their preaching more distinct and discriminating; that the pastors & sessions maintain discipline with fidelity; that professors consider solemnly the duty of coming out from the world; that all professing parents and heads of families review their obligations with seriousness and prayer; that the second and fourth Wednesdays of each month be observed, as seasons of prayer for revival, either in a public

and social manner, or in a domestic and private manner; that the several Presbyteries observe one day at their stated meeting, as a day of fasting and prayer; that the several Pastors and Sessions meet quarterly, for what may be termed official prayer and consultation; and that the Pastors frequently assemble the young people of their charge, to make special efforts for their conversion.

SABBATH SCHOOLS.

Another County Union.—An agent of the Western Sab. School Union has succeeded in forming a Union for the county of Tioga. In this whole county, containing 20,000 souls, but two Sabbath schools have existed the summer past. In Chenango county, containing 34,000, there were but five previous to the efforts of the last season.

The work but begun.—By the returns to the office of the Secretary of State for the year 1825, it appears that the counties at present embraced in the Western S. S. Union contained at that time a population of near half a million. Of this number, one fifth, or nearly one hundred thousand, are supposed to be suitable subjects for Sunday school instruction. It is an unquestionable fact, that a great portion of these have scarcely any religious knowledge. Neither parents or children are concerned for their future destiny. A vast work, then, lies before us. Instead of 100,000 children in our Sunday schools, we have but 15,000: instead of one fifth, but one thirtieth of our population.—[West. S. S. Visitant.]

Our own thoughts.—We submit these details to our readers, that they may see what is doing, in the western part of New-York, for the souls of children; and be led to inquire what can be done in other parts of the Union. State Unions have been formed in most, if not all the New-England states; but we hear very little from them. They do not employ agents to much extent, or enter upon the business with vigor and system. The Western Union of N. York is denominated by the American Union, the most efficient of its auxiliaries; and the commendation is deserved. But the last article shows, that even there the work is but just commenced. The Directors of the Maine Union, formed nearly a year since, have recently published a circular address, calling general attention to the subject. The address evinces, that the Directors are alive. But it was rather chilling to perceive, that they are now but calling for information, on which future operations are to be predicated.

SABBATH SCHOOL CONTRIBUTIONS.

The directors of the Western Union have recently issued a Circular to their Auxiliaries, recommending the plan of taking up collections in Sabbath Schools for the employment of S. S. missionaries. The facts presented in this Circular exhibit in a striking light the advantages of systematic effort.

System is indispensable to render efficient every plan of benevolence. By random effort nothing can be effected. Individuals may sometimes accomplish much. But the combined force of numbers, bearing down upon a single point, will start a world.

The proposition of the Directors is this:—That in each school in their connexion, collections be taken up once a month; that each scholar contribute one cent, and each teacher three, six, or twelve cents; the money thus contributed to be appropriated to the employment of S. S. missionaries. Upon this plan, might be raised in one year, by the schools in the Western Union, the sum of three thousand two hundred and sixty-four dollars and twelve cents.

We will state one fact, to show what may be done by children. A juvenile society of about fifty members principally between the ages of 7 and 13, has for more than three years existed in this village. For about two years, each member has paid into the treasury six cents a month, making in all thirty-six dollars a year. Their charities are given to various objects.

West. S. S. Visitant.

The Teacher's Guide and Parent's Assistant.—J. L. PARKHURST, Editor. We are happy to announce the appearance of the first number of this work, for which the proposals have been some time before the public. It promises to "contain more information on the business of school-teaching, than can be obtained, at the same expense, in any other way."

The present number contains an address to School Teachers—Remarks on Books and Instruments for children—Account of the system of Infant schools—New York High School—Monitorial Instruction—several interesting notices under the heads, Intelligence, and, Works in the department of Education. It will prove a valuable assistant to school committees in making their selections of books for common schools; and, if duly patronized, cannot fail to exert a favorable influence among the causes which are at work for improving the methods, and raising the standard of education.—It is a handsome pamphlet, in 8vo, of 16 pages, to be issued semi-monthly, at \$1 dollar a year, or \$1 50, if not paid till after the close of the year. This No. is sent out as a specimen, and the continuance of the work will depend on the degree of encouragement which it shall receive from the public. We hope so important an enterprise, which has the public good for its object, will not be relinquished for want of patronage.—[Chr. Mirror.]

CAUSE OF SEAMEN.

It is peculiarly pleasing to learn that in the two great sea-port towns within the jurisdiction of the Synod, particular attention to the spiritual interests of seamen, that long neglected class of immortal beings, continues to be paid. In Baltimore, a church was erected for their accommodation, during the last year, in which Mr. Williams preaches, as he has heretofore done, successfully to seafaring men. Bethel meetings are held; and the mariners' cause is patronized. In Philadelphia, the anniversary of the opening of the church erected there for seamen, was last week observed. The meeting was large and interesting. A Divine blessing rests upon the labors of that aged and venerable servant of Christ, who has for several years been successfully laboring in that port for the benefit of seamen. A visible change for the better has been produced among that useful class of citizens. Merchants are sensible of it and are willing to patronize the cause. [Narrative of Philadelphia Synod.]

The Lincoln, Me. Baptist Association reports, that in their churches 19 have been restored; 40 added by letter, and 44 by baptism; 67 dismissed; 60 excluded; 41 deceased; present number 2659. What is meant by the exclusion of so large a number?

The Special Baptist Convention, which convened at Danvers Oct. 26, to consider the expediency of forming a new association, decided that it is inexpedient to take any further steps toward that object at this time. The reason assigned is, that the 1st church in Haverhill and the South Reading church do not come into the measure.

THE MILITIA.

A writer in a Connecticut paper says, that the loss of limbs and lives by accidents on training fields is no argument against trainings and musters. Men are liable to casualties, when employed about their common labours, and in the most necessary and lawful enterprises. True; but where is the great benefit, to counterbalance waste of precious lives? If military parades are not useful, and in themselves are barely innocent; then surely it is desirable to avoid the evils more exposed on the field, more than in any place, or on any occasion. They employ fire arms, which are more dangerous than hoes and axes; they are unskilled in the use of them; they are handled together in great numbers, and often make rapid movements, without much system or order; and most of all, many of them are rendered heedless by the use of ardent spirits. They scatter about arrows and death, and know it not.

Worthy of Imitation.—The Presbytery of Orange, N. C. appointed a committee, at their session last spring, to consider the subject of intemperance, and report the best plan for its suppression. At the time of their session in October, a meeting was held, and a society formed for the purpose. Their constitution required an engagement to abstain entirely from the use of ardent spirits, except when needed for health; an indispensable condition of membership. Yet fifty persons subscribed. The society has offered a premium of \$50, for the best tract on intemperance, suited to the condition of our southern country.

Bible Translation and Foreign Mission Society, for Essex County, Mass. This society which consists of Baptists, held its fifteenth anniversary at Amesbury, Nov. 1. The receipts, the last year, have exceeded \$400. The board have remitted \$500 to the General Convention, and \$60 to Calcutta for the education of heathen children.

Boston Society auxiliary to the Baptist Board of Foreign Missions.—The annual sermon before this Society was preached at the first Baptist Meeting-House in this city on Lord's day evening last, by the Rev. Mr. Eastman, of New-York, from Matth. xii. 3.—Can ye not discern the signs of the times?—In this discourse, notice was taken of sundry striking events which had passed, and others that were transpiring, which indicated the approach of the church's millennial glory. A collection was taken to aid the Foreign Missions.—Chr. Watchman.

LATEST FROM SANDWICH ISLANDS.

Mr. Evans stated at the last Boston Monthly Concert, that a joint letter had been received from Honolulu, dated March 10th, and a private letter from Mr. Richards, dated May 9. The last date is five months later than any received.—They say, in regard to their own mission, that 20,000 persons are now in the islands under a course of instruction of some sort. Two thousand observe family and private devotion; and many persons, among whom are a considerable number of the most powerful chiefs, are apparently pious. The Missionaries mention, and promise a full account of a series of riots by the crew of the U. S. national schr. Dolphin, Cap. Percival, in which the lives of the Missionaries had been threatened, their houses attacked, as well as the houses of the chiefs, and repeated personal indignity offered, especially to Mr. Bingham. These barbarities seem to have been worse, as they were longer continued, than those by the crew of the English merchant ship Daniel. They arose from the same cause. A representation of the matter will I sincerely hope, in due time be made to the Navy Department, when Capt. P. will have an opportunity to offer his defence, to the government and the American people. It is here worthy of remark that the officers of the Russian ships, and their numerous crews, who spent some time at this island; and Lord Byron, with the officers and crew of his frigate, not only treated the Missionaries with decorum, but with marked respect and kindness.

A letter received from Mr. Chamberlain mentions the annual examination of the schools of Honolulu. The schools were assembled from within the distance of fourteen miles. The number of Schools was 69, native teachers 66, scholars 2409. The improvement was pleasing. A translation of Matthew had just been completed by Mr. Bingham, and another by Mr. Richards. Karamoku, the chief man of the islands, and distinguished benefactor of the Missionaries, was very sick. He was for twenty years prime minister to Tamahameha, then filled the same place during the reign of Riorioho, and now is, by general consent, Regent and head of the Government.—He has been the chief instrument in preserving quiet in the islands in times of danger. The Prince, heir to the government, is 13 years, and the princess, his sister, 12 years of age. [N. Y. Obs.]

Expectations of the Persian Jews regarding the Messiah.—In a conversation with certain Rabbis when at Bushire, Mr. Wolf inquired, "Do you anxiously expect the Messiah?" To which one of them replied in these words:—"Rabbi Veriah, None of the Jews scattered in the world expect, and have reason to expect the Messiah with more anxiety, than those Jews scattered throughout Persia. For the Jewish tribute, but they have likewise set over us taskmasters, to afflict us with their burdens; every person is a Haman to us. They make us serve with rigor, we must work for them without being paid, and like Pharaoh of old, they make our lives bitter with hard bondage. Read the Bible, and see well in Egypt as in Babel, and you will then know well what we suffer here without any telling you. At Bushire itself, it is not quite so bad, for the governor of this place is no Persian, but goes to Kazeroon, Shiraz, and to the city of Isfahan, and you will know how we Jews are treated."

Germany.—Prof. Robinson, of Paris, who is now travelling in Europe, speaks as follows in relation to the progress of Christianity in Germany:—"If the spirit of Christianity shall continue to advance with equal progress, for ten years more, Germany will be a regenerated country."

Thanksgiving.—In N. York and New Jersey, Dec. 7. In Ohio, by appointment of the governor, Nov. 30.

Prayer. The Synod of Kentucky, at their late meeting, recommended to their churches to observe Friday, Nov. 17, as a day of thanksgiving, fasting, humiliation and prayer.

MEETING OF THE CHURCHES.

In our last number we mentioned that a meeting of the Evangelical Congregational Churches in this city and vicinity, convened for important purposes, was holding when our paper went to press. We have been furnished from a responsible source with the following account of the meeting.

The Suffolk Association, (which is composed of the Evangelical Congregational Churches in this city and vicinity) and several in the vicinity, at their meeting on the 17th of October last, "after deliberating and prayerfully considering the state of religion in the churches of which they are pastors, unanimously voted, that a meeting for the purpose of special prayer for the outpouring of the Spirit and the revival of religion, and for the cultivation of Christian acquaintance and fellowship," Thursday the 9th of November, was fixed upon for said meeting; and a committee to the several churches whose pastors are members of the Suffolk Association, and make arrangements for the meeting. The invitation was accepted by all the churches invited, and a delegation of from three to eight brethren appointed, with the pastors, to attend the meeting.

On Thursday, November 9th, at 10 o'clock A. M. the delegations met at the vestry of the Hanover Church in Boston. All the pastors and nearly all the delegates appointed, were present. The churches represented were the following: the Old South, Park Street, Union, Hanover, and Green Street, in Boston; the First in Congregational in South Boston; the First in Charlestown; the Second in Medford; the Second in Waltham; the First and the Second in Newton; the First and the Second in Dedham. The meeting was organized by choosing the Rev. Lyman Beecher, D. D. Moderator; Dea. William G. Lambert, Secretary; and the Rev. B. B. Wither, Assistant Secretary. After prayer by the Moderator, the delegations present were called upon for an account of the state of religion in their respective churches and congregations; and a committee appointed to take notes of the same, to be communicated to the public meeting to be held in the afternoon. The giving of these accounts occupied the meeting during the remainder of the forenoon. Persons were then appointed to perform the several parts assigned by the Committee of arrangements for the public services of the afternoon, and the meeting of the delegations was adjourned, till immediately after the close of those services.

At 3 o'clock P. M. a public meeting was held in the Hanover Church, which was very fully attended. It was commenced with prayer for the divine guidance and blessing. The minutes of the morning meeting were then read. The substance of the accounts which had been given in the morning of the state of religion in the several churches was then stated to the audience by the chairman of the Committee appointed for that purpose. From this statement it appeared that the whole number of members in the churches represented is 1950; that all the congregations are in a state of peace; that in all of them sabbath schools exist, and are doing much good; the catechetical instruction of children is attended to; church prayer meetings and lectures during the week are held; the monthly concert is observed and benevolent institutions encouraged; that in nearly all Bible Classes exist, and are highly useful; that in a few of the churches religion is in a languishing state, but in the majority is flourishing; that in several of the congregations the Lord is now reviving his work; that the cause of truth and piety is decidedly advancing in this city and the vicinity. The second chairman, Waltham, has been called to great affliction and has received signal tokens of the divine favor, during the past year. Their pastor was dismissed by a majority of the Religious Society with which the church was formerly connected, on account of "difference of religious opinion." The church without a single exception, adhered to the truth and desired their pastor to continue with them. They met for some time in a private house. By their own exertions, and the assistance of benevolent individuals in other places, they have erected another Meeting-house, in which, with a larger congregation than they had expected, they now peacefully worship God and listen to his truth. And the Lord is granting them a measure of the special influences of his Spirit, and permitting them to hope that he will speedily give them a more abundant blessing. The churches reported as, at this time, blessed with a revival of religion are those in Boston. In all these churches weekly meetings for inquiry are held, which are attended by between 250 and 300 persons, and furnish pleasing evidence of the presence and influence of the Holy Spirit. In the Union and Hanover congregations there has been more than usual attention for the last six months. At present these, and the Old South congregation contain nearly an equal number of inquirers; and in all the congregations the work appears to be advancing. Christians, however, were said to be much less engaged in prayer and effort for its promotion, than is desirable and might be expected.

The statement in relation to the churches was followed by a short address, a prayer, and a hymn. The sacrament of the Lord's Supper was then administered to not far from a thousand communicants. The Saviour was present with his people. The season was precious, and will long be remembered with gratitude.

After the administration of the ordinance, an address was delivered by the Moderator, and the services concluded with a prayer, and doxology, and benediction.

Immediately after the public exercises, the delegations met again in the vestry, when the following votes were passed unanimously. That a similar meeting be held semi-annually, and that a committee of arrangements be appointed to fix the time and place for the next meeting and notify the churches. That the committee of arrangements be authorized to invite such other churches in this vicinity not represented in this meeting, to attend the next meeting, as they shall judge expedient. That such churches represented here, as shall request it, be visited by pastors and brethren of other churches, in such a manner as shall be determined by the committee of arrangements. The committee of arrangements consists of Rev. Dr. Beecher, Rev. Mr. Wither, Rev. Mr. Fay, Hon. Samuel Hubbard, John Tappan Esq., and Dea. Philip Cutler. The next meeting will be held in some place different from that of the present meeting, probably in one of the churches in the vicinity of Boston. The business being finished, prayer was offered by the Moderator, and the meeting adjourned.

All who attended on this occasion, it is believed, felt that it was good to be there. An interest has been awakened among the churches represented, in each other's joys and sorrows, hitherto unfelt. Resolutions and vows of devotedness to Christ and to the interests of his kingdom were made, which, it is confidently hoped, will be remembered, and produce the happiest results. The Lord in infinite mercy grant that these hopes may be realized.

An Example worthy of Imitation.—The Baptist Church in Sumpterville, S. C. considering the extensive and vital sinners a decided stand against it, and to abstain from every appearance of it, passed, on the 24th of September, ult. Resolved, That the members of this church will not drink any spirituous liquors, except when prescribed as a medicine.—Col. Star.

THANKSGIVING.

As the day fixed for this annual solemnity approaches, we support our readers will expect to see a Proclamation in our journal. Having a preference in our own minds, among those which we have seen, we copy that of Gov. Parris.

STATE OF MAINE.

BY ALBION K. PARRIS, Governor of the State of Maine, a Proclamation for a Day of Public Praise and Thanksgiving.

Even Nature itself teaches, much more the Volume of inspiration; that men should worship their Creator and be thankful to their unwearied Benefactor.

When a whole community partake together of the bounties of Heaven, it is highly proper that with one mind and one voice, they unite in presenting their tribute of Praise.

Long established custom devolves on the Executive of this State the duty of designating a day, at the close of the annual harvest, which the people may unite to consecrate to this solemnity.

In compliance with this becoming practice, and in grateful remembrance of the goodness with which it has pleased the "Lord of the harvest" to crown the current year, I have thought fit to appoint, and with the advice of the Council, do hereby appoint THURSDAY, the thirtieth day of November next, to be observed throughout this State as a DAY OF PUBLIC THANKSGIVING AND UNITED PRAISE.

And I do earnestly recommend that business and diversions be wholly suspended, and that the day be exclusively devoted to the solemn and delightful service contemplated by this appointment. We will meditate on the mercies of the Lord and gratefully consider the operations of His hand. We will recount, to our listening children, His favors to our fathers and to us, and we will remind them that he is their GOD as he has been the GOD of their fathers. We will assemble in our several places of public worship, that the whole multitude of the people may magnify His name and exalt His praise.

The Lord has indeed done great things for us whereof we are glad, and for which we will celebrate the riches of His mercy.

He has granted us peace in our borders, and general health in our habitations.

He has withheld the "pestilence that walketh in darkness and the destruction that wasteth at noon-day."

He has restrained the devouring element, which in some former years has spread desolation and terror through our fields and villages.

He has remembered mercy in his wrath, and when the earth under our feet was as iron, and the Heavens above us were as brass, hearing the cry of our distress He spoke the word and the Heavens gave rain, and the earth brought forth her fruit in abundance.

He has smiled upon our Commerce, Manufactures and Fisheries, and rendered successful the efforts of our citizens engaged in these pursuits.

He has caused our Literary Institutions to flourish and visited them with his peculiar favor. He has continued to us the blessings of freedom, of equitable laws, and an able and faithful administration of our National affairs; and above all, through His abundant mercy, Zion has had her secure and happy dwelling among us, and the present season has witnessed her prosperity and enlargement.—Truly he has not dealt so with any people, and as for His chastisements we have not known them.

For all these mercies and more especially for the "unspeakable gift" of His Son, and the blessings of salvation through Him, we will enter God's gates with thanksgiving and His courts with praise.

And while on this occasion we recount the mercies of the Most High, let us mingle penitence and confession with our songs of praise.—Wherein we have not honored the Lord with our substance and the first fruits of all our increase; wherein we have not rendered to Him according to His benefits, in thankfulness and love and devoted service; wherein we have violated His righteous law and abused His blessed Gospel, let us with penitence and confession, beseech him to pardon us for the sake of His Son, and to turn us from all our iniquities.

And as we unite in blessing God for past favors, and in humbling ourselves before Him for our sins, let us also unite in supplication and intercession to the same source of all blessings, through the Great Mediator, that we may henceforth "lead quiet and peaceable lives in all godliness and honesty;" that we & our children may here be fitted for a goodly land and a heavenly country beyond the grave;—that our State and National rulers and magistrates may constantly be guided by wisdom from above; that this State and the several States, and this great and growing Nation may ever be favored with liberty and peace and elective governments; and "the glorious Gospel of the blessed GOD;"—that the lights of science & of revelation may shine more clearly and extensively throughout this land; that the oppressed and enslaved, the ignorant and debased of other nations may receive the various blessings which have been conferred on us, and that the kingdoms of this world may become the united, the peaceful, the holy, the everlasting kingdom of our Lord and Saviour Jesus Christ.

Given at the Council Chamber, in Portland, the twenty-third day of October, in the year of our Lord one thousand eight hundred and twenty-six; and in the fifty-first year of the Independence of the United States of America.

By the Governor: ALBION K. PARRIS, Sec. of State.

ORDINATIONS.

On Wednesday, the 8th inst. the Rev. DANIEL G. NOTT was ordained over the first church in Dunstable, N. H.—His introductory prayer was offered by the Rev. J. R. Arnold of Chester, N. H.—Sermon by Rev. Samuel Green, of Boston from 1 Cor. 1-23 and 24. Consecrating prayer by Rev. Eli Smith of Hallowell, N. H.—Charge by Rev. John H. Church, Pelham, N. H.—Right Hand of Fellowship by Rev. Stephen Morse of Merrimack, N. H.—Address to the Church and people by Rev. N. Lawrence of Tyngsboro, Mass.—Concluding prayer by Rev. Samuel H. Tolman of Dunstable, Mass.

The ordination of Mr. GEORGE RIPLEY, as Pastor of the Unitarian Congregational Church and Society in Purchase-street, Boston, took place on Wednesday, the 8th inst. Sermon by the Rev. President Kirkland.

Installed, Nov. 1, 1826, over the Congregational Church and Society in Fall River, Troy, Mass. Rev. THOMAS M. SMITH. Introductory prayer, by Rev. Mr. Hemenway, of Wareham; Sermon by Rev. Dr. Woods, of Theological Seminary, Andover; Installing Prayer, by Rev. Mr. Wright of Tiverton, R. I.; Charge, by Rev. Mr. Andrews, of Beakley; Fellowship of the Churches, by Rev. Mr. Malby, of Taunton; Charge to Church and Society, by Rev. Mr. Holmes, of Boston; Concluding Prayer, by Rev. Mr. Holmes, of New Bedford.

The entire unanimity of the Church and Society in the invitation to Mr. Smith and the deep interest manifested on the occasion, inspire a lively confidence that the Lord has blessings in store for this flourishing and rapidly increasing village.—Com.

CARDS.

Honored Benevolent Society.—The benevolent donor of Two Hundred Dollars, which was enclosed in an anonymous note to the President of the Society on Saturday evening last, is most cordially thanked for this timely supply to their exhausted treasury.—May the blessing of many be his rich reward. MOSES GRANT, Treasurer. Nov. 14, 1826. No. 9 Union Street.

The wife of the Rev. Dr. Long acknowledges the receipt of Ten Dollars from the Female Charitable Society of Milford, to constitute her a life member of the Female Society of Boston and vicinity for Promoting Christianity among the Jews. Nov. 1826.

An old Vallet de Chambre of the late Queen Maria Antoinette, died lately, and left about \$240,000 to the city of Paris—\$200,000 of which are to be used to build a new hospital for the poor.

TO READERS AND CORRESPONDENTS.

Correction. A mistake occurred, in our abridged account of the late Sabbath School anniversary in Salem. We spoke of 1400 scholars; it should have been teachers and scholars.—It was stated that the public contribution was but \$20, from a very few assembly. An explanation has been sent us, which we gladly insert, and which fully shows that the small sum contributed is no evidence that the usual liberality of Salem is at all diminished. It appears that, of the nine schools collected at the meeting, several had defrayed their expenses by previous collections in the congregations to which they were attached; that in all the notices of the meeting, nothing had been said of any contribution, even to the press; that the house was more than half filled with teachers and scholars, and a great part of the remainder with ladies unprepared to contribute. These facts show it to be rather a matter of surprise, that the contribution was so large.

Notices of marriages or deaths, or of any thing purporting to be a matter of fact, cannot be published in our columns, unless we know the name of the person who communicates it.

The announcements of "A Young Communicant" seem to refer to some transactions, which do not properly belong to a public paper; at least, to transactions of which we cannot form an opinion, without having full information. He will therefore excuse us, if we decline a compliance with his request.

NOTICE.

A Discourse will be preached on Thursday evening next, at 7 o'clock, at the Federal Street Church, by Rev. HENRY WARE, and a collection taken to aid the funds of the Evangelical Society. Those interested in the wants of the aged and sick poor, are requested to attend, as they may contribute to their relief without personal inconvenience.—A part of the seats in the broad aisle will be reserved for gentlemen. Nov. 17.

AMERICAN EDUCATION SOCIETY.

A special meeting of the Directors will be held, at the house of the Secretary in Andover, at half past six o'clock, on the evening of Wednesday the 22d inst., to attend to business of importance. ELIAS CORNELIUS, Sec'y. Andover, Nov. 14, 1826.

SECULAR SUMMARY.

FOREIGN.

Russia.—T. merely, the execution of a criminal was visited with his guilt, however innocent. The Emperor Nicholas, of Russia, has entirely reversed the old policy.—He has bestowed upon the fathers and brothers of some of the conspirators, so called, who were recently executed, considerable largesses, in order to solace their feelings, and place them beyond the suspicion of connivance or blame.—Nat. Gaz.

The conferences at Akerman have taken an unfavorable turn. The Russian Commissioners, wearied with the evasive answers of the Turkish Commissioners, had sent them a note, in which all the demands made by Russia for some years past, are embodied, and if a satisfactory answer to the demands be not received by the 7th of October, it is believed, that the Russian army will pass the Pruth, and will occupy in arms, Moldavia and Wallachia.

A great fire broke out at Constantinople, on the 31st of August, which continued on the 3d of September, when the last accounts were received. Flakes of fire were seen falling upon the Seraglio. Several thousand houses, it was believed, had fallen a prey to the flames. It is added that the people opposed the measures taken to extinguish the fire, observing that it was a punishment sent from heaven for the late destruction of the Janizaries. The fire had penetrated from the garden gate to the mosques of the sultans Amurat and Majaz, thence along the walls of the Seraglio to the Sea of Marmora, taking in its route many palaces of the great, continuing immense riches.

The Greek Government, which had retired for two months into the fortress of Burgi, a dependant of Napoli di Romania, have returned.

The amount collected, from door to door, by the ladies of Paris, for the Greeks, was, in the first six months of this year, 122,881 francs.

The line of succession to the throne of Austria, is said to be well determined, as the Imperial Prince is not inclined to the system of Mr. Metternich. The second son of the Emperor, who is now in the military service, is said to be the favorite of the Emperor.

A society has been formed in France to encourage the colonization of French Guiana, for the purpose of obtaining wood for ship and other building, as also for cultivating the soil. The first company of colonists were to sail the beginning of October. The climate is considered really healthy. The King of the Low Countries and granted permission to the citizens of the great painter, David, to erect a monument to his father, in the cemetery of St. Gudele.

The proposals for the gradual improvement and emancipation of the slaves in the West India Islands, have been rejected by the Assembly of Grenada, and indefinitely postponed by that of St. Vincent. This shows the insincerity of the professions heretofore made, of their wishing to be rid of that system of injustice and oppression.

Titles Abolished.—The Mexican Congress have passed a decree, abolishing all titles of nobility, such as Count, Marquis, &c. and that all persons shall be considered as equal, by nature, whatever may be their origin.

Snow.—On the evening of Oct. 25, thick ice was formed at Quebec; and snow fell, which remained on the ground the next day, and admitted of sleighing.

DOMESTIC.

Liberia.—It has been proposed in an auxiliary Colonization society, in N. Carolina, to ask the general Government to employ a part of the U. S. navy, in removing the free people of color to the African colony.

The Intelligence recommends that the Greek ship, lately bought by Government, should be sold again to a Greek Committee,—at the reduced price.

It is said, Mr. Poinsett, our Minister in Mexico, will be visited by Mr. Sargent in the great South American Congress.

Navigation of the Upper Lakes.—The number of vessels engaged in the navigation of the upper lakes, has greatly increased within the last two years. It will continue to increase, in proportion as population, industry and wealth roll on towards the west. The commerce of our fresh water Mediterranean will in a few years open for itself an entire water communication by the Falls of St. Mary, into Lake Superior, and by the Fox and Wisconsin, and by the Illinois river to the Mississippi. The whole of this commerce must pass the island of Michilimackinac, which is now, and will continue to be, the centre of its operations.

Vessels destined for Lake Michigan necessarily run by Bois Blanc and Michilimackinac Island in entering into the straits, and those destined for the Saint and Lake Superior vessels, to come to anchor at Mackinac, or run in close to the former.—Michigan Herald.

A meeting was to be held at Hallowell, last evening, to consider of presenting a Memorial to the Legislature of Maine, for aid to complete the road from the upper sources of the Kennebec to Quebec.

The proposed national road from Washington to Buffalo would be only 266 miles in length, though the route now travelled is 700. A meeting has been held at Buffalo to favor the design.

The boundary line between Massachusetts and Connecticut has been settled without much loss or loss of territory, or changing the allegiance of a single individual. 40 monuments of granite have been erected, and marked on opposite sides of the river.

Dea. Hayes, of Dover, N. H. has invented an apparatus called a Rut Filler. It fills the rut in a road, and levels the road, by one operation. It is said it will remove as much dirt in a day as 50 men.

The steamboat *Barren*, lately built at New-York for the navigation of Connecticut river above Hartford, was expected to arrive at Hartford, for the purpose of making the experiment, in the course of last week.

It appears from the last number of Badger & Porter's Stage Register, there are upwards of eighty distinct lines of stages arrive and depart from Boston. These average nearly one hundred departures and as many arrivals daily, or about six hundred each week, making in all twelve hundred departures and arrivals in this city in one week. This is a large number for each line; but there are many that have one, two, three, and even more extra on the same line, which, could they be correctly enumerated, would greatly increase the sum total.

The Legislature of Rhode Island has adjourned to the second Monday in January, at East Greenwich. The bill for exempting goods of domestic manufacture sold by auction, from the auction tax of one per cent, was referred to a committee to report by the next session. A resolution passed of the State in Congress, to use their influence to procure the passage of a general Bankrupt law.

Indianapolis, the Capital of Indiana, contains 800 inhabitants. The forest is cleared from only six acres.

Prices at Wheeling on the Ohio.—Butter 8 to 10 cents a pound; beef 2 to 4 cents; pork 20 cents a bushel; eggs 6 cents per do; flour 50 to 60 cents per barrel; chickens 6 cents each; bacon hams 5 to 6 cents per pound.

Natural Bridge.—The Boston Traveller notices a curiosity in the town of Adams, in this state. There is an excavation 40 rods in length and in some places 60 feet deep, formed by a brook, and over this channel is a natural bridge 14 feet long, 10 feet broad and upwards 60 feet high. This spot is much frequented by visitors. In Adams are two wooden and six cotton manufactories, a furnace, &c.—Lime is made in large quantities, and fine marble is obtained in various places.

Mineralogy.—A gentleman from this village lately visited Chesterfield, (Mass.) where he saw the celebrated locality of black Schorle, tourmaline, rubellite, celestine, indolite and beryl. All the minerals are found in a small compass enclosed in granite. This gentleman described the locality as combining all the colors of the rainbow, and as being impressively beautiful. The locality is on the farm of a Mr. Richard Clark. We have seen some of these minerals which are certainly very elegant.—Vt. Observer.

A gymnasium is erecting and nearly completed, on the College grounds in this city. It occupies a well adapted plot in the rear of Yale College, and promises much benefit to the students, by way of exercise.—N. Haven paper.

Exertions are making in New-York to revive their Atheneum. New rooms have been prepared, which are supplied with various newspapers and periodicals, and on the shelves have already been placed some valuable works. Besides this, orders have been sent out to Europe for rare and costly additions. Several gentlemen have been appointed to deliver courses of lectures, and the friends of the institution are begun to look up.

The new institution primary public schools in Maryland, which was submitted to the people of that State for their ratification or rejection, by a vote taken at the late election, has been approved by a majority of votes in thirteen counties of the State, and rejected by the remaining six. It is stated that the counties which voted against the act are excluded, by the terms of it, from all participation in the benefits of the system, the appropriations for which are to be paid from the treasury of the State.

The citizens of Baltimore have adopted many plans and formed many institutions for the public benefit, and we now perceive in their papers a proposition for raising a fund to give employment to poor females of good character, and to provide, to a certain extent, for them and their families. The proposed institution is recommended on the great principle that vice and ignorance produce a great part of the misery and wretchedness which exists in society. By securing to industrious women good places as servants, or a ready sale for their manufactures, an asylum in sickness, and a place of instruction for their children, they will be less exposed to suffer by the negligence of vicious husbands, and shames may be saved from ruin. Subjects of this kind deserve the attention of every city.

The children sent to the House of Refuge at New York, for petty offences, are bound out as domestics or apprentices, after such probation as shall be thought sufficient to their correction; the object of the institution being to save them from crime, to educate them usefully, and to place them where they can earn an honest living.

Capt. Partridge.—By a catalogue of his Academy, just published, it appears that the number of Cadets is two hundred and ninety-four, and that twenty-two professors and instructors are employed in the institution. We also learn, that he is about to establish a preparatory school, at his old place in Norwich, Vt. from which pupils will be removed to his institution at Middletown.

Medical Literature is gaining ground in New-York.—They have already one medical Journal, and two others are forth-coming.

Off the premium Oxen, given to the city of Boston by Mr. Boylston, one is to be killed for the inmates of the House of Industry for their Thanksgiving Dinner, and the other for their celebration of Christmas.

A female in New-York, whose house is infested with rats, has applied to the police for protection!

It is said "Spontaneous Turpentine" is an effectual remedy for Cockschores.

The anniversary of the great Fire at Miramichi, was observed there as a day of Fasting and Prayer.

Massachusetts Peace Society.—A communication in Zion's Herald requests ministers of different denominations, to have contributions on Thanksgiving day, in aid of this society; and says they may be sent to Mr. David Reed, Treasurer of the society, at No. 4 Spear's Buildings, Congress Street, Boston.

The Forty-sixth number of the Friend of Peace, just published, exhibits the same singleness of purpose, and fervor of illustration, which have characterized the preceding numbers. Among the "auspicious occurrences," it is mentioned that "some arrangements have been recently made for the purpose of forming a National Society, to be called the 'American Peace Society,'" and that "the Hon. Timothy Fuller, lately a Member of Congress, has consented to deliver the address at the next anniversary of the Peace Society."—Christian Register.

Slavery.—The executor of Mr. Jefferson's will, has advertised for sale at auction 200 negroes, together with furniture, pictures and stock.

Black Cods.—Eleven negroes have been sentenced to death in Kentucky, and were to be executed the 20th ult. for murdering several Speculators in human flesh who were forcibly conveying them to a far country to be sold like horses.

Fire.—Five buildings were destroyed in Savannah, the 30th ult.—Loss \$6000, only \$600 insured. The Rev. Mr. Hardy saved his life by leaping from a second story window, and a faithful dog, which had escaped from a burning building, hearing the lamentations of some of the family, rushed back, and perished in the flames.

The tavern occupied by Mr. Salisbury was burnt at Derby, Vt. on the 27th ult. Loss \$1000. No insurance.

A barn belonging to Daniel Davis of Stratford Vt. containing about 40 tons of hay, was carelessly set on fire, by a boy who fired a gun into it on the 31st ult.

Salisbury, N. C. Oct. 30.—Destructive Hurricane.—One of the most destructive hurricanes, of which we have any record, passed through the country about 25 miles from here, in nearly the same direction, on Friday evening the 20th inst. The current of wind was only about 100 yards in width. In its course it swept every thing from the ground; such was its relentless fury, that the sturdiest oaks, and the heaviest rocks, were torn from the earth, and blown off like feathers before an ordinary wind. This is an extraordinary instance of the power of the elements, and the reality will bear us out in using. The forest where the hurricane passed, was leveled with the ground; presenting the appearance of a meadow of luxuriant grass, with a single swarth moved through the center of it. Wherever it passed a plantation, it totally annihilated every thing it touched. The greatest sufferers we have heard of, is Samuel Jones, Esq. late sheriff of this county. The hurricane unfortunately passed directly over the most valuable improvements on his plantation near the Yadkin river about 24 miles from this; and it left desolation and death in its wake. His large dwelling, the kitchen, smoke house, negro houses, and a great number of other out-houses, with all their contents, were entirely swept from the ground where they stood, and blown off into thousands of atoms, and scattered over the country for miles around. Two negroes were killed, and another not expected to live. Fortunately a number of negroes on hearing the coming of the wind, ran into a large barn, which was but little injured, the current of wind passing east of it. On the N. E. side of the river, the hurricane in its course passed directly over the farm of Mr. Jacob Hoover; swept away all his buildings, and every thing in them; and killed his daughter, aged about 11 years.

Another Steam Boat Collision.—A few days since the Steam Boat Pioneer and Niagara, ran full of each other on Lake Erie. Both boats sustained considerable injury, but the Pioneer the most serious. It is stated that a lady, who was a passenger on board the latter boat, had a limb broken, and a gentleman his hand severely crushed.

Shipwreck.—The ship South America, G. Clark master, from New-York to Nantucket, has been east away on Horton's Point.—The Haytian brig Cecilia, from Port au Prince for New-York, went ashore at Barreget. Vessel and cargo will be lost.

Singular.—Mr. Peter V. Quick was thrown from his horse, he fell down in a race, and so severely hurt, that he arrived but 3 hours. Immediately after his fall, a negro man mounted the same horse to ride after a physician. The horse fell with him also, and he survived the injury but a short time.

A lady in New-York took a quantity of sugar of lead, instead of salts, not discovering the difference in taste; she then holding a glass to her lips, and in her mouth. By the speedy administration of an emetic, her stomach was relieved of the poison.

A naked female infant was found by the side of a fence in Philadelphia, on the evening of the 6th inst. It was carried into a neighbouring house, and expired in about an hour.

A cartman was run over by his own cart and killed in New-York city. He was intoxicated at the time.

A man has been arrested in Schoharie, N. Y. as a counterfeiter. He was prevented from swallowing \$50 bad money by being seized by the throat. He could not pass it.

MARRIAGES.

In Boston, Mr. Wm. P. Leiby to Miss Lois D. Sankard; Mr. Cyrus O. O'Brien to Miss Mary Ann Conant; Mr. Ezer Witherell to Miss Almira S. Jones; Mr. Jonathan Amory, Jr. to Miss Letitia Austin, of Bath, Eng.; Mr. Clement Littlefield to Miss Lucretia R. Joy; Mr. Asahel Sanborn to Miss Abigail Lovejoy; Mr. Seth E. Benson to

Miss Eleanor G. Deane; Mr. Abel Kendall, Jr. to Miss Ann M. Richards, daughter of Mr. Nathaniel R. Kimball; Mr. Joseph Kimball to Miss Sarah Copeland; Mr. Thomas Nelson to Miss Margaret H. Gardner; Mr. Seth Wilton to Miss Ellen P. Drew; Mr. Moses Bartlett to Miss Abigail Tilden; Mr. George Gates to Miss Maria Beale, of Canton; In West Cambridge, Mr. Herman Foster, of Boston, to Miss Harriet Mary Ann Whittemore, daughter of Amos W. Esq.—In Roxbury, Mr. Timothy W. Bennett to Miss Mary Wiswell.—In Dedham, Mr. Daniel G. Lewis, of Charlestown, to Miss Rhoda Richardson.—In Medfield, Mr. General Elijah Crane, of Canton, to Miss Keziah Mosehead.—In Dorchester, Mr. Uriah Cutting to Mrs. Sarah A. B. Roe.—In Malden, Mr. Abel Langhorne, of Epson, to Miss Lydia Ann Campbell.—In Bolton, Mr. Judson Chapin, of Roxbury, to Miss Roxana Atherton.—In Lynn, Mr. Solomon H. Mayo, of Boston, to Miss Eliza Berry.—In Newburyport, Mr. Wm. G. Thompson to Miss Sally Kimball.—In Andover, Capt. Samuel Fairbank, of Savannah, Geo. to Miss Priscilla Eliza, only daughter of Rev. Ezekiel L. Bascob.—In Taunton, Mr. Henry J. Holbrook, of Boston, to Miss Frances T. Seabury.—In Middleboro', Mr. Alpheus Allen, of Boston, to Mrs. Priscilla P. Smith; Mr. James M. Leonard to Miss Clarinda Bellingham, by Rev. Jacob Ide, Mr. Joseph Fairbanks, to Mrs. Grace Bart, of Northampton. At Plainfield, N. H. Mr. Wm. Reynolds of Boston, to Mrs. Susan D. Harris, formerly of Rutland, Vt.

DEATHS.

In Boston, Mr. Charles Jackson, 20, son of the late Dr. G. K. Jackson; Mr. Job Sweet, 32; Mr. Alexander Willson, 75; Mr. Morris Murphy, 33; Mr. Richard Nowell, cooper, 38; Isabella Maria Hastings, daughter of Mr. Daniel H.; Miss Louisa, daughter of Mr. John Fillebrown, 30; Mrs. Rebecca Carter Signorette, wife of Mr. Henry S. 43; Mrs. Phoebe Marshall, wife of Mr. Charles Marshall, 27; Mr. Timothy Kelley, 62; Mr. Caleb Quimby, 29; Dea. Thomas Badger, 62.

In Roxbury, Mrs. Sarah, wife of Mr. Stephen Child, 63.—At Jamaica Plain, Roxbury, Mrs. Anna C. Parzer, wife of Mr. B. M. Parker, 24.—In Woburn, Lucy Ann Somes, daughter of Capt. Samuel S. 7, in consequence of her clothes taking fire.—In Charlestown, Mr. Ivory Hooper, 20.—In Cambridgeport, Mr. John Akerman, 37.—In Brighton, Capt. Nathaniel Champney, 70.—In Malden, Mrs. Nancy, wife of Mr. Wm. Nichols, 62.—In Salem, Capt. Samuel King, 60; Mrs. Mary Coleman, 71, formerly of Boston.

In Medford, Mrs. Mary Ford, 37, wife of Mr. Jos. A. F.—In North-Bridgewater, Mrs. Abi, wife of Arza Farnard, Esq. 47.—In Taunton, George Wheaton, Esq. 31; Mr. Dean Hall, 25; Mr.

POETRY.

For the Recorder & Telegraph.
PARTING FRIENDS.

Tell me, why standeth that gleaming tear
Beside your dark eye?
It cometh deep from the fountain, dear
To friendship's sacred tie.
Oh, it telleth how fondly the heart
Clings to the one it loves—
And the hour when it cometh, to part,
Its true affection proves.
And it telleth of days that are past
In friendship's warm embrace—
It telleth that pleasure cannot last
In this dark wilderness.
And say, why swell the anxious breast,
When the last look is given?
Ah! that bosom may no more be pressed,
Its cords may soon be riven.
Yes, that warm and throbbing heart may, far
From home grow cold and die,
When no kind and friendly hand is near,
To close the expiring eye.
And lonely in a distant grave
Strangers may place it there,
No friend with tears the stone may lave,
And o'er it breathe a prayer.
Then let the tear of affection flow—
It floweth not in vain;
For the plant it nourisheth will grow,
'Twill reach to heaven's domain.
And let the anxious bosom feel—
And to its God commend,
And to his holy, righteous will,
The interests of its friend.
And soon we'll be in the world above,
Where parting is no more—
And join the song of redeeming love,
And praise forever more.
W. N. Y.
New-York, Nov. 1st, 1826.

MISCELLANY.

For the Recorder & Telegraph.
PERMANENT FUNDS.

Another and most important danger from permanent funds, is that they create an independence of the Christian public. I know that this is supposed to be an important benefit resulting from funds, and in some instances at least it has been put foremost, that they will prevent constant solicitation.

But it will not be difficult to shew, that if such a separation could be effected between all the societies and the public, the axe would be laid at the root of that tree of Christian benevolence, whose healing leaves are beginning to be scattered to all the nations.

The injury would be upon the societies and those who manage them, and in a most deadly manner upon the public. No one entertains a higher respect than I do for the men now at the head of our religious charities. They are for the most part, the best of the pious, and the wisest of the learned. They are in the first rank of the Christian community. All the trust which ever ought to be reposed in men, may be reposed in them. But the disinterestedness of the founders of societies is not to be looked for in their successors, when wealth has rendered that disinterestedness less important. It is the right time now, when the proposing of principles cannot possibly be supposed to have any personal application to the individuals who are just. Prevention is much easier than cure. I ask, then, what would probably be the effect upon the character of a humble Christian in moderate circumstances, were he elevated to a throne, or even to a fortune. How many benevolent men have been rendered misers, by a sudden accession of wealth. I say without hesitation, that let the managers of these institutions be possessed of any supposable human character, they will conduct their affairs more humbly, more judiciously, and with more energy, if they rely upon the Christian community for support, than they will, if rendered independent of the public as such. These institutions belong to the public as much as a bank belongs to the holders of its stock, and equally are the public entitled to inspect all the transactions of the agents. All material transactions, touching the interests of the association, the officers are bound to lay before their owners, the public. While the public are the support of these institutions, this course is necessary, and if there is danger that the public will judge erroneously respecting any disclosures, the disclosure must yet be made, and the public are sure of the benefit also of a careful correction of those wrong sentiments, which might pervade the knowledge.—But if there were no dependence on the public for funds, how easy it would be to conclude that it were better to retain the knowledge and save the trouble of an explanation. This is but one item. Men who understand human nature can carry the discussion forward to other results, more speedily than I can write them. What I do is but to set up the guide posts on the road to perversion.

But far the most important and deadly effect would fall on the community. Our vineyard has been dressed by the agents of charitable societies. To them are to be attributed as the instruments, its extension, its beauty and its fruitfulness. Let them but withdraw, and soon it would be all grown over with thorns, and nettles would cover the face thereof. All the interest which is excited in themselves by those most active, from the glow which is felt by the orator, when he puts forth all his powers upon this noble subject, to that which is produced in the heart of the humblest collector of a cent society by his efforts; all the animation which is excited in the minds of those who are addressed,—the pleasure of giving, with the interest which every one feels in an object to which he has contributed,—the animation of conjoint action in auxiliary societies,—a great part of the publications & even the monthly concert itself, it is to be feared would have an end. Benevolence, when there was no longer need of her aims, would cease her activity, and forget to pray. Her fire which has burned, until the ascending volume of its flame has flashed to Heaven and sent gleams of light to the ends of the earth,—would then go out, and a calculating dogmatism freeze up the soul. Never has religion flourished, except when activity in keeping the Saviour's command to evangelize the nations, has been manifested in the church. When they who were dispersed in the persecution which followed the death of Stephen, went every where preaching the gospel, then did religion go forth in her beauty and her strength; but when she became rich, she became sickly in luxury, and perished on the throne of Caesar. So it was in the great effort in which Luther led the way. The more we have to do in the cause of Christ, the more shall we love that cause.—With nothing to do, the Christian could not keep alive the spark of holiness kindled within him. This cup then, of the blessing of contributing to the spread of the kingdom of our Master, let us not drink it at a draught, lest afterwards we perish with thirst. Here I feel constrained to quote from an article headed "Penuriousness of Charity" in the Recorder & Telegraph of Oct. 27, written by one who well understood his subject. "It requires more expense of nerve & talent; more time and hard labor;

more thought and plan; more activity and vigilance and perseverance; to procure money for the noblest of all objects which solicit human attention, than it does to procure and save the same sum from the commerce and business of the world." "Look at the poor public servants of the church, to whom is assigned the duty of soliciting the funds necessary for carrying on the noblest enterprises of the age. They labor harder than you do." It is not in my power to gainsay these assertions. But if the American Board of Missions, to raise its last year's income, have expended by its officers, agents, and active friends, an amount of labor which otherwise employed would have earned \$60,000, and other societies have done the same; then \$300,000 worth of labor, guided by the best talents in our country, has been expended during the year, in keeping up and elevating the standard of Christian action. And, that spirit of Christian action is one of the greatest supports of vital religion in our churches. What then would become of us, if all the societies were supported by permanent funds, and this vast amount of effort were withdrawn? If thirty years continued effort has been necessary, to bring us where we are, half that time of inaction would carry us back to the point whence we started.

THE INFALLIBLE ANTIDOTE.

ENTIRE Abstinence from Ardent Spirits is the ONLY effectual preventive of Intemperance.

Some twelve or fifteen years ago, a Society was formed, in Connecticut, "for the promotion of good morals." Among its members were men of the first standing and respectability in the State. Appropriate sermons and addresses, by appointment of the society, were delivered, at its annual meetings, and subsequently published by its order.

Numerous auxiliary branches were instituted and organized. These, as appeared by their reports to the general Society, manifested a very laudable degree of vigilance and zeal. Many of the branches exhibited efficient wisdom and talent in their operations.

In every effort, intemperance was set forth as an ominous and overwhelming scourge. The suppression of this vice was, of course, a prominent object of these combinations. In other States also, similar measures were adopted.

Much good was done. Immorality was checked. During forty months, or more, the number of new drunkards was comparatively small. The old ones, as might be expected, staggered into their graves.

The perseverance of good people, however, and consequently, the usefulness of their combined exertions, were temporary. A great change, in the public relations of our country, may have been one of the causes which put an end to these patriotic associations. But a leading reason undoubtedly was, that few in comparison, had sufficient firmness and courage to take the right ground. They, too generally, recommended, or, at least, admitted as safe, the moderate use of liquors that make drunkards.

To stop at this much exalted, but perfectly fallacious, point of moderation, was, in effect, to accomplish nothing useful. It will forever prove equally abortive.

A number, nevertheless, did urge and adopt the principle of entire abstinence in practice. At the same time, it must be acknowledged with regret, that of these, not every one continued to adhere rigidly to the excellent resolution then adopted. In some instances, appetite too successfully demanded a return to the swallowing of the deadly dose.

In obedience to this base demand, the best resolutions have been violated. Such consequences have followed, as the constitution of man would induce every correct observer to expect. This "way of transgressors" has been found to be "hard." Indulgence has led down to slothfulness. Desperation and ruin have closed the deplorable scene.

Still, of those who adopted the only safe resolution, numbers have persevered. Not one of them now regrets the resolution then made, or the abstinent course since pursued.

It may be recollected, that in one of the addresses prepared and published by direction of the Society, the subject of hired laborers was carefully considered.

Custom had authorized them to expect and demand stimulation by ardent spirits. Use had made this custom perfectly accordant with appetite. Laboring men, by a vast majority, had persuaded themselves, that they could not now and reap, without these deceitful helpers.

The address is not before me. The substance, however, is distinctly remembered. "Begin with yourself. Personally and entirely abstain in your own practice. Whether you labor little or much, let no temptation seduce you into a departure from this wholesome rule."

"Exclude these insidious enemies, likewise, wholly from your house and family. Be candid with the men you employ. Tell them, in the agreement you make, that you will give them no ardent spirits. Neither the air nor the soil of your premises shall be polluted by these agents of intoxication and shame."

"Convince them, at the same time, that you have no wish to do them hurt. You are acting the part of a friend, not that of an adversary. Their drink and their food shall be conducive to lasting health and strength."

"To satisfy them, that you intend them no ill, admonish them not to be more tired, at night, than if you were to supply them with rum. Assure them, that they shall have full wages, even though they find themselves unable to perform the customary amount of work. If they fall through the want of strong drink, you will bear the loss."

Now, reader, find the man who is unwilling to work, upon these terms, and you may safely bid him go on his way. You run no risk. In your person and family, set the example of undeviating abstinence, and you will have labourers enough—labourers willing, cheerful, confident.

Numbers have, for many years resolutely pursued this plan. The result has been, as far as I have known, unexceptionably pleasant and profitable to both parties. The full quantity of work has been done,—not less in having and harvest, than at other kinds of toil. It has been done better and more seasonably.

I have never been acquainted with an instance, in which this method of management has proved unsuccessful. On the contrary, laborers have been less tired at night—their families have been more quiet—their wages have been applied to better purposes—and wives and children have been made glad and grateful.

PARENTS' DEPARTMENT.

From the Western Recorder.

CONCERT OF FAMILY PRAYER.

No one who is intimately acquainted with the state of religion in this country, can be ignorant of the fact, that there is here and there to be found a large family, the heads, and the various branches of which, almost without exception, give evidence of sincere piety. The character and history of such a family are sometimes remarkable. Grand parents have been occasionally permitted to see the special influences of the Holy Spirit descending upon their numerous offspring, down to the third and fourth generations;

and at the same time to look back upon two or more generations of a similar character that have preceded them. In some instances, their sons and daughters in law, and the adopted children, with their own lineal conceptions, have been almost equal sharers in these blessings. Such a family presents nothing less than a living demonstration of the existence of a covenant-keeping God. Prayer, which is the greatest means of personal sanctification, will always have preceded and accompanied the descent of such precious and extensive blessings; and the members of such a family circle will have witnessed many a signal answer to prayer for individuals whose case seemed for a time to be almost hopeless. The united & continued supplications of such a family, in behalf of an ungodly relative, have been seen, so far as human penetration can reach, almost universally, to draw down the desired blessing from Him who hath said that he will be sought unto by the house of Israel for these things.

Now, what I have to propose, is, that all the pious members of a family circle should come together, and renew their covenant before God, and agree to observe in their various households certain stated seasons of prayer, for the continuance and increase of spiritual blessings on their whole circle of relatives, and the bestowment of the same blessings on their descendants, down to the remotest generations. Let this agreement be reduced to writing; let copies be given to every member or household in the circle, and let the time fixed upon be uniformly and solemnly set apart for the object specified. And that different family circles may also fix upon the same reason, and thus form one general concert, I would recommend the observance of some portion of the Sabbath evening, immediately preceding the Monthly Concert, and that this portion be between the hours of eight and eleven o'clock. Whatever may be urged against special prayer for the conversion of individuals selected promiscuously from the mass of community, (and I know not that any thing can be urged,) it is certain that the several members of a family circle are bound by the most sacred obligations to pray for each other; and it is equally certain, that if such prayers are offered in sincerity and in faith, and accompanied by pious examples, counsels and admonitions, they will be heard and answered, even though two or three only could at first be found to have an interest at the throne of grace, and to unite their earnest supplications for the blessing. Prayer has been thus a tutored by the very being whom we are thus to address. He has promised to answer it, and has left us striking examples of his faithfulness on record. Ishmael, for instance, was the seed of the bond-woman, and excluded a source from the special blessings of the Abrahamic covenant. His parents knew this; and if there could have been any case where prayer for spiritual mercies on a particular individual should be withheld, this should have seemed to be just such a case. But the spirit of faithful Abraham yearned within him for the salvation of his ungodly son; and when he cried out to the Lord, "O that Ishmael might live before thee," his prayer was heard, and he was comforted concerning his son.

Such examples should not be lost upon us. There is special encouragement for such prayer as has now been contemplated; and I hope, Mr. Editor, that you will second the proposal which I have made, and that we shall ere long see family concerts of prayer established in every portion of the land.

From the Connecticut Observer.

CHILDREN AT PUBLIC WORSHIP.

MR. EDITOR, I have ever been a great admirer of our forefathers; but there is one practice of theirs which must be altered before we shall ever be able to make our children reverence, as they ought, the sabbath and the sanctuary. I refer to that old custom, still adhered to in most of our country towns, of seating all the parents in the lower part of the house of God, and sending all the children from two years old and upward, into the gallery, there to spend their time in whispering and laughing and eating apples and chestnuts until service is done, when they press wildly down the stairs to escape into the open air. I have long been persuaded that children have been more hardened against the good influence of preaching & the Sabbath by this than by any thing else whatever. Children ought never to be located together in a separate part of the house. They should always sit with their parents. If a parent cannot find room for his child below, let him, as he regards the immortal welfare of his child, go and sit with him in the gallery. Let him never trust him alone in the gallery with a multitude who will certainly corrupt him. If children must be located in the galleries, seats should be so constructed for them as that they can be seen by the whole congregation and not face each other. The old high pews are but so many pens; where they are shut out from the sight of their parents below, where they face one another and do little but sleep or play. But I hope the time will speedily come when this separation of parents from children will be unknown throughout New-England; when our churches will all be so constructed as that every parent can have all his children under his immediate watch and care. J. X.

CHILDREN'S DEPARTMENT.

THE FEAR OF THE LORD.—NO. 1.

A public Address to Children, from Psalm 34: 11.—"Come ye children, hearken unto me; I will teach you the fear of the Lord."

These words were written by David. I hope you often read his Psalms; and if you do, you can see that he was indeed the sweet Psalmist of Israel. He was a great king, and had many things to do. But he would let any thing go, for the sake of going to the house of God. He found time also to write a great many fine Psalms, for the singers to sing in the temple. And how good God is to us, to leave his Psalms kept and printed for our use. David lived nearly three thousand years ago; and yet God tells you here, in the Bible, what he did, and where he lived, and when he died. He was a man that God loved very much. God told David by his Spirit what he should write in his Psalms, and as I said, God has given them to us. It would be well for you to learn some of these short ones, so that you can repeat them. For here we find that, though David had so much to do, had great armies of strong men to command, and so many people to govern, yet he did not forget little children; for he says here in the text, "Come, ye children, hearken unto me; I will teach you the fear of the Lord." Do you not think David loved little children, when he took so much pains to teach them? I suppose he would put off the dress of a king, which made him look so warlike and terrible, and put on such clothes as other men, and call the children to him and sit down, and talk with them, and teach them the good knowledge of God. And how do you think the children behaved? Did they stand uneasy, wanting to get away to their play and their folly all the time? Did they laugh, or play, or contradict him, while he was teaching them? Did they go away and forget it, or say they would not learn to fear God, and so sin the more against Him?—O no; if they did right, they loved David for his kindness in teaching them; and were glad when they could go to him, to hear him. They would listen with all their might, because they wanted to hear about God. And when they

went away, they would be more sober, and read, and pray to God to teach them. Let me hope that you, my dear children, will do so now, I am trying to teach you the fear of the Lord.

Do you not remember too reading about Christ, the Lord, how he took little children in his arms, and blessed them, and laid his hands on them, and prayed? And he was as much greater than king David, as David was greater than a beggar. Do you not sometimes wish that you could see Christ, and go to him, as those children did, that he might bless you, and pray for you? Or do you not want any body should pray for you? O, if you do not, I am afraid you do not wish to know about the fear of the Lord. And I am afraid you care more about your play, or your clothes, or some such thing, than you do about the fear of God. But if you would be glad to see Jesus if he were now upon earth, that he might bless you, and pray for you, I can tell you, he can pray for you now as well as he could then; and he can bless you too. And though he will not come himself, yet he will send his Spirit to teach you the fear of the Lord. And this is one thing that he sends the Bible to you for, to tell you about God, and Christ, and heaven and hell, and to tell you what you must do, that you may be prepared for God and heaven, and saved from hell. And this is one thing God sends his ministers to you for, to teach you the fear of the Lord. He has sent me. And I am glad he saw fit to send me to you, to tell people about Christ, and warn them to repent and turn to him. And I love to tell little children and youth about him, and about their souls, and try to lead them to the Saviour. I have been preaching a long time to older people, and some of them I hope have believed what I say, and find it good for them to come here. And they have left off their sins, and given themselves away to God. I ought to be very thankful for this. But there are some that will not believe, and act as if they did not want a Saviour, nor wish to fear the Lord. And I get almost discouraged, and do not know as it is best to preach to them any more. So I thought I would preach to day to children; and I am glad that so many of you have come to meeting. "Come," then, ye children, hearken unto me, I will teach you the fear of the Lord."

And I want to tell you first what the Lord is. He is the same, that in other places is called God, or the Lord God, or Almighty God. And when God at any time; for he is a Spirit, and cannot be seen by us. And perhaps you may think we cannot know much about God, because we cannot see him. But we can know a great deal. You never saw the wind; but then you know there is wind, because you see the trees move; it blows your clothes, and presses against your body. So you cannot see God; but you know there is a God, because you see what God does. Now, the wisest and strongest man that ever lived cannot make a fly or a single flower. Who then made all the flies, and flowers, and trees, and birds, and beasts, and fishes, and rivers, and hills, and rocks, and the stars, and the moon, and the sun, and the men and women, and all things that ever you saw? It was certainly God. And God was not made by any being; he was always just the same that he is now. God does not die, as man does. He was the first, and he is the last. And God takes care of all the things he has made. He keeps the fishes alive at the bottom of the sea. He strengthens the birds that fly in the air. He moves the stars, a great many thousand miles from here; and all at the same time. He gives you air to breathe, now, and at all times, and keeps your life when awake, and when you sleep. If, therefore, you ask where God is, we must tell you he is every where. How could he do all these things if he were not every where? So the Bible says, "The eyes of the Lord are in every place, beholding the evil and the good." Now it is this great and Almighty God, that I want you to fear. And you must fear him, because he is great, and wise, and glorious. You know what fear means. You know how you feel when you are afraid of any person. You know perhaps how to fear a man and love him too. Your father, for instance. You fear him, because he knows so much more than you do, and is so much older and stronger. You fear him, because you know he does not permit you to do wrong. And you tremble when he is angry with you, or when you expect he will be. And you fear him, even when you do not expect to be punished. You would not have him know what you do wrong, even if he would not correct you. You cannot bear to hurt his feelings. And though you fear him, yet you love him, because he is good to you; and the more you love him, the more you fear him. Now, you ought to love God, and fear him in this manner. It is this fear that David means; only that you should love and fear him more than you do your parents, or any man, or all the men in the world. I would not have you fear God as you do your frightful beast that you are afraid will kill you; because you may do that, and not love him. If you will not love him, and repent of your sins, he will destroy you; and you should fear him. But I want you to do both; love God, and fear him too.

And why should you fear God, and love him? Because he is wise, and great, and glorious. You fear a wise man, more than you do one of your mates. O how much then should you fear God? He knows more than all the wise men in the world. He knows all that is done on the earth. He knows what every one in this house is thinking of, and how he feels. He knows what you do, and what you say, and what you think, at all times, whether you are with others or alone; by day, or in the darkness of the night. How much you would be startled sometimes, (when you thought you were alone,) to see a man looking upon you, and seeing your actions, and hearing your words? How would you be frightened sometimes in the presence of others, if you were to find out that they knew what you were thinking of? Surely then you ought to fear God, for he knows all these things much better than man can know them, and at all times looks right into your heart.

DOMESTIC ECONOMY.

Hooping Cough.—Few diseases of children excite so much alarm and anxiety among parents as hooping cough. It is really attended with some danger; but in the ordinary cases, even, the fits of coughing are productive of external appearances in the child, which, though not at all threatening to life, are calculated to call up the pity and the fears of the parent. Like hysteria—that form of hysteria which resembles convulsions, and is of so frequent occurrence among unmarried females—it carries to the mind of him who is unaccustomed to its appearance, an apprehension of immediate danger, wholly disproportionate to any real injury which the system is likely to sustain.

It is an object to quiet, and still greater to prevent such an apprehension. As the disease has in some few cases proved fatal, it is still further our duty to search out the best means of relief, and, if possible, some method of cure.

Dr. Goëlis, an eminent physician of Vienna, has done what few others have done before him—given his whole attention to the diseases of children. In the course of his researches, hooping cough has not passed without notice; and he gives his unqualified preference to the following formula:—Take of the root of the deadly night-

shade in fine powder, one grain; opium, two grains; white sugar, four grains. Let them be well mixed and divided into eight powders. One morning, and if the disease be violent, one every three hours. Leeches to the temples or chest, when plethora exists. Dr. G. thinks highly of the ointment of tartarized antimony; and any thing rather than the remedy seems adapted. In cases of inflammation, none think more highly of this famous unguent than ourselves; but in diseases of a spasmodic nature—sedulous est absurdas opiniones refellere.

From experience, we can say nothing of the remedy of Dr. Goëlis. It seems based on good principles. A medical friend, however, on whose judgment and experience we should rely with quite as much confidence as on that of any other man in the profession, informs us that he has been in the habit of using the following very judicious remedy for pertussis, and that of several hundred cases in which he has recently administered it, all his patients but one coughed but little after taking it;—it seemed a powerful palliative, and this is all we can expect to find. The one exception commenced its use to tolerate a stage of the complaint. Take of sub-carbonate of potash, one drachm, dissolved in seven ounces of fountain water; half a drachm of the oil of amber, and two ounces of balsam Tolu. From a tea-spoonful to a table-spoonful may be given three times a day, or pro re nata. It may be sweetened with molasses. This remedy, therefore, and change of air, (the most powerful of all) seem, combined, to promise greater relief in hooping cough than any course of treatment hitherto pursued.—Medical Int.

VARIETY.

Every day appears to develop new resources of wealth and independence to the United States. There is now in this city, residing at the Canal Hotel, Washington Street, a gentleman from Ohio, who is in possession of two articles, which, when they shall be properly brought into use, will defy all competition by the rest of the world. These articles are Terra de Sienna, a most valuable paint, exclusively adapted to painting mahogany colour; and Porcelain Clay, or silex in the form of clay, adapted to the manufacture of the finest China. He brought with him from the Yellow Spring, Ohio, (where the article is manufactured in a sufficient quantity to supply the market at a rate lower than that brought from Europe, and of a quality superior to the European) a small supply of the Terra de Sienna for this market; and it is to be presumed that the encouragement he will meet with in making sales will be a just compensation for the enterprise of endeavouring to strike another link from our chain of foreign dependence. It is said, that the Porcelain Clay, in the possession of this gentleman, is not equalled in any part of the world; it produces without grinding or admixture, the finest transparent China.—N. Y. Evening Post.

Benefit of Canada.—A gentleman from Caledonia County, Vt. a few days ago informed us he could send the produce of his farm to New York cheaper than he could to either Boston or Portsmouth markets, notwithstanding the distance from his house to New York was 350 miles, to Boston 170 miles, and to Portsmouth 150 miles. He owned he lived 50 miles from Burlington, and that he could get his produce sent there for \$16 a ton, and from Burlington through Lake Champlain, the Northern Canal and Hudson River to New York City, for \$5, making \$21 in all to New York. He had to pay at the rate of \$20 a ton for every 100 miles transportation to Boston or Portsmouth, which is at the same rate that he has to pay to Burlington. The freight of a ton to Boston at that rate costs him \$34, and to Portsmouth \$36.

The importance of internal water communication is here brought immediately home to our conception. We send transportation from Burlington to New York, a distance of 270 miles, costs only \$5 a ton, when at the same time the transportation of a ton by land to Boston costs \$34, for a distance of only 170 miles.—Portsmouth, N. H. paper.

Rochester.—The sudden rise, and rapid growth of many towns and villages in the western part of this State, have been often adverted to as furnishing evidence of unexampled prosperity in a newly settled country. In 1812, it is said in Spafford's Gazetteer, the ground which is now the village of Rochester, contained but 2 or 3 ordinary houses. In 1822, there were 692 buildings, and, as was supposed, about 2,500 inhabitants. In 1823 the number of inhabitants was 3,700. In 1824 there were 4,271, and in 1825, 5,273. As further proof of its growth and prosperity, we have to mention, that there is now established in the village, a Daily Newspaper. We do not believe such a thing was ever known before in a place only four years old.

A Question for Capt. Symmes.—The Editor of the Barnstable Gazette asks the question, whether "the motion of the earth on its axis is not occasioned by the innumerable inhabitants running upon the inner sole, like squirrels, in a revolving cage?"

NEW ANTHEM FOR THANKSGIVING. RICHARDSON & LORR, 133 Washington Street, have this day published a new Anthem for Thanksgiving day, by the author of the popular piece entitled Lord's Day.

NEW GEOGRAPHY. JUST published & for sale by CROCKER & BREWSTER, No. 47 Washington Street, Geography for Beginners, or the Instructor's Assistant in giving first lessons in Geography, in the shape of familiar conversations, accompanied with an Atlas of Six Maps. By EMMA WILLARD, Principal of the Female Seminary at Troy, N. Y.

The work is designed as an introduction or first part to a series of Geographical Works, by W. C. Woodbridge and E. Willard, and is constructed upon the same general principles, but more particularly adapted for beginners in the science.

For sale, also, the Sixth Edition of Woodbridge's School Geography, with an Atlas of 7 Maps and 2 Charts. ANTHEMS—at half price. JAMES LORR, No. 132, Washington-street, offers for sale, several separate numbers of the Old Colony Collection of Anthems, in two vols. at the very reduced price of \$1.50 each, no longer than the parts containing Beethoven's Mount of Olives, and Handel's Grand Te Deum, at \$3.50 each, per doz. for each kind separately. These numbers contain many of the most admired Anthems in use, adapted for Thanksgiving, Christmas, Ordinations, and other important occasions. No. 3.

ONE THOUSAND FAMILY BIBLES at half price. FREEMAN RUTTER & Co. No. 46 North Market Street, have just published 1000 Quarto Bibles, of different qualities and bindings, which they will sell at retail for cash, at one half the regular retail prices. Likewise have constantly for sale Pronouncing and common school Bibles, Testaments, pocket Bibles, plain and gilt; Hyman Books, for different societies, single or bound in sets to any pattern. School Books for all classes; Paper, Quills and Ink of the first quality. Account Books of all kinds, sets of books for Banks, and other corporate companies ruled and bound to any pattern, at short notice; Cutlery, Blacking and Rubbers, Blank Leaves, Deeds, Checks, Bills of Lading and Stationery of every description. Book Binding of any kind done at short notice. Likewise for sale, 1000 leather scales of good quality. Superior Writing Ink, by the barrel, gallon or in bottles. epm Oct. 6.

ESTATE FOR SALE.

THAT valuable Estate in Ashburham, Mass. formerly the residence of the Rev. John Cushing. The farm contains about 65 acres of land, well divided into mowing, pasturing and tillage; and is well fenced with stone wall. It has two good orchards, and a large garden in a high state of cultivation, with a number of fruit trees. The situation is healthy and pleasant, and the prospect is exceeded by few in that part of the country. The buildings are in good repair, consisting of a large and very convenient house, having a fine well of water with a pump in the kitchen; a barn, granary, wood-house, chaise-house, and a very convenient place for washing. A pasture, and a wood lot, at some distance, will be sold separately or with the farm. The latter contains a water privilege. For terms apply to Dorrbridge Cushing, on the premises, or to Thomas P. Cushing, at No. 5, Washington Street, Boston. Ashburham, Nov. 8, 1826.

TO LET.

PART of a House in Dorchester, consisting of five Rooms pleasantly situated near the Rev. Dr. Cushman's Meeting-house. Inquire of Joseph Clay. Nov 10